THE LIFE OF FAITH.

By SAMVEL WARD
Preacher of *Ipſwich*.

LONDON,
Printed by *Miles Fleſher*, for *Iohn Griſmand* in Ivie Lane at the ſigne of the Gun.
1627.

T
N
T
R
of

TO THE HONOR AND VSE OF THE RIGHT HONORABLE THOMAS EARLE of *Suffolke*, Lord of *Walden*, Knight *of the Honourable Order of the* Garter, one of his Maiesties most Honorable Priuy Councell.

THis Manuall ℱ *first consecrate to your Honor. The greatest greatnesse hath no greater honour be-*

longing to it, then to be an
Abrech, *to persons, books,*
and causes of this nature.
Such Cedars haue their
spreadth and talnesse to
shelter such Fowles of the
Heauen vnder their sha-
dow: And Faith is con-
tent in this valley of vnbe-
liefe to receiue defence and
countenance: where it ra-
ther giueth both. A
Christ in that old Allegory
of Christopher, *seeme*
to bee supported by him
whom

Melanct. in Rhetoricis.

whom in truth hee ſupporteth. And verily ſuch books as haue life in them, giue a longer life to their Patrons, then the ſtateliеſt Buildings and largeſt Monuments.

Principally *I dedicate and deuote it to your vſe; Charity beganne at home. I firſt meditated, collected, and ſcribled them for mine own benefit, caried them about me with* Antoninus *his title* τὰ εἰς ἑαυτόν, Notes

NOTE

This volume h
tight binding and
effort has been m
duce the centres,
result in de

acade
microforms

e has a very
nd while every
made to repro-
s, force would
damage

emic
ns

longing to it, then to be an Abrech, *to persons, books, and causes of this nature. Such Cedars haue their spreadth and talnesse to shelter such Fowles of the Heauen vnder their shadow: And Faith is content in this valley of vnbeliefe to receiue defence and countenance: where it rather giueth both. As Christ in that old Allegory of* Christopher, *seemes to bee supported by him, whom*

Melanct. in Rhetoricis.

whom in truth hee ſupporteth. And verily ſuch books as haue life in them, giue a longer life to their Patrons, then the ſtateliеſt Buildings and largeſt Monuments.

Principally *I dedicate and deuote it to your vſe; Charity beganne at home. I firſt meditated, collected, and ſcribled them for mine own benefit, caried them about me with* Antoninus *his title* τὰ εἰς ἑαυτόν, Notes

for my selfe. *That which with all my might in seeking I haue sought to attain, is the truth and effect of that which many things promise, but Faith is onely able to performe.* Fulnes of ioy and constancy of content *in the middest of the changes, wane, eclypses, and fuls of all externall things, and that one day as well as another throughout the course of a mans life in that latitude and extent*

tent whereof this life is capable. To cry out, I haue found it, I haue found it, *might ſauour of vanitie and arrogancy: Altogether to deny it were an injury to the truth of Gods Spirit, Word, and Grace. Such as haue found out Sayling by the Compaſſe, the Art of* Printing, *or ſhould one man diſcouer a ſpeedier paſſage to the* Indies, *or meet with a ſpeciall Cordiall in Phyſicke,*

or

or any leſſe profitable ſe-
cret, ſhould he not iuſtly be
cenſured as enuious and in-
iurious to let ſuch an one
dye with himſelfe? What
a ſacriledge were it then to
engroſſe ſuch a true Eli-
xar *of ſpirituall life, as vp-*
on ſome proofe, I am ſure
theſe preſcripts containe.
The ſubſtance therefore of
them, I imparted firſt to
my Flocke in Sermons.
Nextly, conſidering how
much I ſtood obliged to
your

your Lordſhip, and what ſpeciall vſe you might haue of them, I tranſlated, and copied them out in the forme wherein now I humbly commend and earneſtly recommend them to your ſerious peruſall and thorow tryall.

If vpon both, good ſhall be thought the better, the more communicated, others ſhall accompt themſelues beholding to your Honour, as the principall occa-

occasion of publication.

More I would say, but I feare to spoile the elegancy of Augustine his Preface to Romanian, by englishing of it: Wherein is the summe of what I would say. Whither referring your Lordship, I rest, and continue as euer I haue done since my reference without intermission, publikely, and priuately to pray to the Lord of Lords that you may find all fauour in the

Lib. 1. cont. Academ.

the eyes of God and man, and that all true happineſſe may bee multiplied vpon you and yours in this life, and a better.

Your Lordſhips

in the Lord,

Samuel Ward.

The Contents of this Booke.

The Iust shall liue by his Faith. pag. 1
Christ the Fountaine, and Faith the meane of Life. 6
The third kind of the Life of Faith. 12
The vse of Faith. 16
The first vse of Faith to new-borne Babes. 23
The vse of Faith to young men in Christianity. 32
An inforcement of the former vse, with a reproofe of the neglect & disuse of Faith. 41
The vse of Faith to a growne Christian. 48
An Obiection answered, and passage made to the life of Sanctification. 56
How Faith sanctifies and mortifies. 61
How Faith viuifies. 71
How Faith vpholds life in affliction. 80
An Epistle to the Reader, pressing the vse of Faith. 93

THE

THE LIFE OF FAITH.

CHAP. I.

The Iuſt ſhall liue by his Faith.

THE baſeſt life excels the beſt meer being, as much as *Adam* the redde lumpe of Earth whereof he was made. The liuing Dog, the dead Lyon. Betweene life and life what a bredth of difference is there? from the Muſhrome to the Angells how many kindes of life? Yea, in one

one and the ſame kind how many degrees? The bondſlaue hath a life as well as the King, the ſicke man as the whole, but ſuch, as in compariſon may rather bee termed a death. One beſt there is in euery kind as it approacheth neereſt to that Fountaine of Life and Being, with whom to be, and to be moſt happy, is all one. Poore Man hath, or rather had a certaine pitch and period of happy life, conſiſting in the Image and fauour of his Creator, from which hauing once fallen, it would pitie one to ſee how lamely and blindly hee re-aſpires thereunto. The moſt part groaping as the *Sodomites* after *Lots* doore, the blind miſguiding the blind in the common Labyrinth of error, each one imagining he hath found the way, and ſo tells his dreame to his neighbour for a truth. The Cou-

tous when he hath gotten goods, as if he had gotten the true Good, applauds his ſoule as if it were the ſoule of ſome Swine, *Soule thou haſt many goods, now, &c.* The Voluptuous when he hath ſatiate himſelfe with the huſk of pleaſure, cries out he hath liued the onely royall and iouiall life. The Ambitious when he hath climbed the pitch and ſlippery hill of Honour, builds his neſt in the ſtarres, thinkes himſelfe in skye, and higheſt ſphere of happineſſe. Alas, alas, doe not all theſe know they are in the Chambers of death? Dead whileſt they are aliue, no better then walking ghoſts in the ſhapes of liuing men: ſeeking and placing a ſpirituall and heauenly Iewell, in earthly pelfe, in watery Pleaſures, in aiery Honours, which being all dead, cannot afford that life which they haue not themſelues.

ſelues. Verily, if one liue an hundreth yeeres, beget children, plant and build, and ſee no other good but ſuch as theſe, the vntimely birth is better then hee. What then? Is this tree of life not to be recouered, no where to be found againe: yes doubtleſſe, though there be many by-pathes, there is a way; though many errors, there is a truth; though many deaths, there is a life. And behold, oh man, that ſtandeſt vpon the waies, inquiring after life; He that is the *Way, Truth, & Life*, that came from heauen to vanquiſh death, and by his death hath brought thee to life againe; who only hath the words of life, he hath ſhewed thee the true way to life. Hath he not twiſe or thriſe ſhewed thee in this liuely oracle of his, *The Iuſt ſhal liue by Faith.* Yea, but if a man like to our ſelues might

Hab. 2. 4.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38.

might come from the dead, that hath made proofe of this way and life, and would ſpeake of his owne experience: would we heare? Behold *Paul*, ſlaine by the Law, reuiued by the Goſpell, what doe wee thinke of him? Did hee not from the time of his conuerſion to the time of his diſſolution, enioy a conſtant tenour of ioy; liue, if euer any, comfortably, happily? And doth not he tell vs, euen while hee liued in the fleſh, that hee liued by the Faith of our Lord Ieſus Chriſt? Surely hee muſt needs bee bleſſed that liueth by the ſame faith with bleſſed *Paul*. Come therefore, you which deſire to ſee good daies, and lay hold on the wayes of life. *Beleeue and liue.* *Gal.* 2. 20.

Chap. II.

Christ the fountaine, and Faith the meane of Life.

Hat then? Commit we sacriledge against Christ in deifying of Faith? Rob wee the Lord to adorne the seruant with his diuine honours? God forbid. Let that bee giuen to Christ which is Christs, and that to Faith which is Faiths. Let the power of life and death be intirely reserued, euer ascribed to the Lord of life, the well of life, the light and life of the World, the breath of our nosthrils, the life of our liues. Thy body, oh man! hath its soule which enliues its, and so hath thy soule its soule whereby it liues, and that

that is Christ the quickening Spirit. Take away the soule from the body, and earth becomes earth; seuer Christ and the soule, what is it but a dead carrion? Elementary bodies lighten and darken, coole and warme, die and reuiue as the Sunne presents or absents it selfe from them. Christ is to our soules the Sunne of righteousnesse: Sinne parts vs; Faith reunites vs: And so wee liue primarily and properly by Christ as by the soule: by Faith, secondarily, as by the spirits, the bond of soule and body: by a personall and speciall faith appropriating Christ to the beleeuer, as the leg or arme liues by proper sinews, arteries & nerues, vniting it to the liuer, hart and head, such an one as *Paul* had in Christ that dyed for him, whereby hee ingrosseth the common God to himselfe, as if his

Chrysost. in 1 Cor. 1. 10. ἐυχαριστῶ τῷ θεῷ μὲ ἁρπαζει καὶ ἰδιοποιειται τὸν κοινον θεον.

and no bodies elſe.

Iohn 11. 25. Thus ſaith hee himſelfe that is the Truth and the Life, *I am the Life and Reſurrection of the World, he that beleeueth in me, though he bee dead, yet ſhall gee liue and not die.* And this is the teſtimony of thoſe three heavenly and earthly witneſſes, 1 *Iohn* 5. God gaue Life to the Sonne; And he that hath the Sonne hath Life; And hee that hath Faith hath the Sonne. So that what euer we lend to Faith, it redounds to the honor of Chriſt, neither haue we any ſiniſter intent to praiſe the wombe or the paps of Faith, but to caſt all vpon Chriſt who giues and works this Faith in vs, viuifies and nouriſhes it, yea juſtifies the imperfection thereof by the perfection of his merit. Nay, let Faith know, that if ſhee ſhould waxe arrogant towards her Lord, or inſolent o-

uer

uer her fellow ſeruants, ſhe ſhould Lucifer-like fall from her dignitie; and in ſo doing, of the beſt of graces, become the worſt of vices. Verily, what hath the habit of Faith, in it ſelfe conſidered, better or equal with Loue? Is it not a poorer and meaner act to beleeue then to loue? more like a beggerly receiuing, then a working and deſeruing hand? Haile then oh Faith freely graced, graciouſly exalted aboue al Chriſts Handmaids. Thy Lord hath looked vpon thy meane eſtate, becauſe that hauing nothing of thine owne, as other Vertues haue, whence thou mighteſt take occaſion to reioyce; thou mighteſt the better exclude that hatefull Law of boaſting, the more humbly and frankely reflect all vpon thy Lord: who willingly emptied himſelfe that he might fill thee

with honour, whiles he sayes to the cured of the Palsie, *Goe thy way, thy Faith hath saued thee.* Hence forth calls hee thee no more seruant or friend, but stiles thee as *Adam* his Spouse, *Chauah*, the Mother of all Liuing: Counts it no iniurie to diuide his praises with thee, likes it well that thou which doest nothing but by him, shouldest be said to doe all things which he doth: *To purifie the heart, to ouercome the world, to saue men, &c.* And *è contra*, hee to doe nothing without thee, which yet does all of himselfe. Hee could worke no Miracles in Capernaum because they had no Faith. So glorious and wonderfull things are spoken of thee: (I had almost said) so omnipotent is thy strength which hast said to the *Sunne and Moone, stand ye still*; yea if but as big as the least graine, canst say to the

Act. 15.9.
1 *Iohn* 5.4.
1 *Pet.* 1.9.

the greateſt Mountaines, *Remoue.* What can God doe which Faith cannot doe if requiſite to be done? Queſtionleſſe, Iuſtifying Faith is not beneath miraculous in the ſphere of its owne actiuity, and where it hath the warrant of Gods Word. It is not a leſſer power then theſe, to ſay, *Thy Sinnes are forgiuen thee, thy perſon is accepted of God, what-euer thou askeſt thou ſhalt haue, &c.* Wherefore wee need not doubt vnder Chriſt, without feare of *Præmunire*, or offence to his Crowne and Dignity, to affirme of Faith, That it is Gods arme and power to the enliuing and ſauing of euery beleeuer, as it is written, *The Iuſt ſhall liue by Faith.*

CHAP.

Chap. III.

The third kind of the Life of Faith.

But leſt wee ſeeme to ſpeake ſwelling things, whiles wee ſoare in the Cloud of generalities, let vs deſcend to ſome ſolid particulars. Three things there are, whence commeth Death to the ſoule of Man. Sinne with the guilt thereof giues the firſt deadly blow, expoſing it to the wrath of God who is a conſuming fire, whoſe angel is the meſſenger of Death whence came the firſt Thunderbolt ſtriking thorough the Soule, that ſentence of God to *Adam*, *Thou ſhalt die*; and ſuch as *Nathans* to *Dauid*, *Thou haſt ſinned and art the child of death.*

The ſecond is the ſpott and cor-

corruption of ſinne deprauing, yea deading all the faculties of man to ſpirituall actions, which made *Paul* cry out, *That which I would doe, I doe not, and wreched man that I am, who ſhall deliuer me from this body of Death.*

Thirdly, that ſwarme of plagues and army of puniſhments, in the rereward whereof comes firſt a ſecond death. All which made *Iob* cry out, *Why is light giuen to him that is in miſery, which long for death more then for treaſures, and ioy when they can find the graue.* *Iob* 3. 20.

Were it not for theſe three, man might liue, fare, and doe well, but ſin hauing entred into the World, brought in Death with it, which reigneth and triumpheth ouer the ſonnes of *Adam* with this three-forked Scepter, of Guilt, of Corruption, of Puniſhment.

Here

Here comes in Faith with a three fold Antidote, brings vs to the tree of Life, whose fruit & whose leaues heale vs of the sting and deadly poi son of sin: working in vs a threefold life, opposit to the forenam'd death

The first is the life of righteous nesse, discharging vs from the sen tence of death, restoring the light of Gods countenance appeased i Christ our surety, which made *Da uid* cry out, *Blessed is the man who* *Psal.32.* *sinne is couered.*

The second is the life of the Spi rit, or new life, regenerating & re uiuing euery faculty, & quickning vs to euery good worke; which makes *Paul* glory, that *he is able to* *Phil.3.* *al things throgh Christ inabling him*

The third is the life of ioy and comfort, cheering the soule in the middest of all trialls and tribulat ons; which made *Iob* in the valle

of death exult and truſt in his liuing Redeemer, and *Paul* inſult ouer all kinde of Calamities as more then Conquerour, *Romanes* 8.

In theſe three, being contained what euer accompliſheth the life of the ſoule: may not Faith well bee ſaid to ſupply abundantly all things pertaining to life and godlines? But what doe I treating of the kindes of life? what ſhould I blot paper & tire my Reader in writing of the kinds Faith, the degrees of Faith, or any other motions of Faith: things ſo well knowne of thoſe that know any thing of Chriſt? That nothing ſo much vexeth me, to ſee ſo much ſpoken and written of Faith, ſo little done by it, the Theory of it ſo throughly canuaſed and cleered in Controuerſies and Sermons, and the practiſe of it ſo obſcured and diſgraced in the liues of Chriſtians.

CHAP.

Chap. IV.

The vse of Faith.

H Faith! when I re
of thee, when I me
tate of thee, wh
I feele any part
thy vertue, I fin
thee to bee a wonder-worker,
conceiue nothing but high a
ſtately things of thee. When
looke into the World and vpon t
liues euen of ſuch as call themſel
beleeuers, eſpecially of the co
mon ſort, I begin to queſtion
thoughts for dreames, and to ſ
Faith, thou art but a name, a ſou
a meere word, no powerfull thi
Why are many of thy followers
dead, ſo mopiſh, ſo melancholl
why are worldly men as mer
as jocund as they? Yea, why
ma

many civill men as righteous as they? whence ſhould this wrong and diſparagement proceed? Is thy Vertue exhauſt, thy ſtrength decayed in this old age of the World? or is it becauſe men know thee not? verily neither of theſe. No drugge, no herbe ſo commonly extolled, ſo famouſly knowne.

Paul of old, *Luther* of late, with infinite moe, euery Catechiſme haue blazoned the name, deſcribed the nature, ſet out the properties and effects to the full. Only the miſerie is, the World either knowes not the vſe, or forgets the practiſe of it. There wants a practical *Luther* which ſhould deale by Faith as *Socrates* by Philoſophie, who brought it out of the Skies and bookes into Cities and Houſes, taught and vrged the familiar and quotidian vſe of it.

Doth

Doth not all the praiſe, beau
tie and luſtre of Faith, as well, o
more then of other vertues, conſi
in action, and not in notion? I
not the gaine and benefit of it i
ſenſe and feeling, not in knowledg
or diſcourſe? Is not the thron
and ſeat of it rather in the hart the
in the head? Who knowes no
there is a Doctrinall ſpeculatio
and diſcourſe of faith eaſily b
reading and hearing attained: ſuc
an one as Schollers, that neu
went out of their Studies a
Schooles, haue of remote Cou
tries, of their commodious ſituat
on, pleaſant riuers, high mou
taines, coſtly buildings, rich min
jewells, and other commoditie
with what a frigid and ieiune co
templation is it, in compariſon
that delight and benefit which t
Merchant and Traueller enioy

bya real ſight and fruition of them? What is the motionall ſweetneſſe of hony or ſugar to the experimentall taſte of them? And yet this aery, windie ſtuffe is all the World at this day cares for and hunts after. The Schoole-men and Caſuiſts, what doe they but languiſh, into vſeleſſe, needleſſe, and endleſſe queſtions, ſpending their thoughts about this magnificent vertue in cold and bloodleſſe ſubtleties of the ſubiect, obiect, kinds, &c.

Preachers for the moſt part inuring themſelues to declaime in praiſe of ſome morall vertue, and to enueigh againſt ſome vice of the times, happily ſometimes finde leiſure to weaue a curious ſpiders webbe in commendation of Faith, rarely ſhewing or preſſing the life and vſe of it.

In a word, will you ſee the fa-

ſhion of the world? The Schooles diſpute of it, the Pulpit preacheth of it, Profeſſion talkes of it, prophane men ſweare by it, two or three, few or none, liue by it. I met with a ſtory of an ancient Hebrew, a reuerend Rabbi, who that he might the more liuely conuince the people in his time of their neglect of practice of this excellent Grace, put himſelfe into the habit of a Mountebanke or trauelling Aqua-vite-man, and made Proclamation of a ſoueraigne cordiall water of life hee had to ſell: being called in and demanded the ſhew of it; he turned them to the Bible the Fountaine of Life, and to ſeuerall places of it, as the thirtie fourth Pſalme &c. intimating, that if they would make vſe, and daily drink of the water they had, they might (as it ſhould ſeeme hee did) liue

farre

farre better, and more comfortably then vſually they did.

And indeede, why is there ſuch a prize put into the hands of fooles that know not the worth and improuement of it? As ſecrets and miſteries in good Artiſans, that haue ſometimes a faculty whereby they can earne tenne or twenty ſhillings the day, and might liue as well as landed men; but then they haue another boone withall, they loue idleneſſe, paſtime and good fellowſhip, and ſo liue like beggars: or as land and money in the hands of thoſe (whom we therefore aptly call miſers) *to haue and to hold*, but neuer make good vſe of it: Who may well be ſaid to uſe the World as if they vſed it not, for they put it forth to vſe, or locke it from themſelues and others, goe baſely, fare hardly, liue in debt to

backe and belly, as if they knew not it would buy them good meat and good clothes, and other neceſſaries and conueniences for their liues. It is poſſible a man may haue a toole, a medicine, or an engine, and not haue the skill or ſtrength to vſe it. It is poſſible a man may haue a gift of God, and not the gift to vſe it throughly, elſe needed not *Paul* call on *Timothy* to ſtirre vp the gift that was in him. Among all the gifts of God there is none more vſefull then Faith: others are profitable for ſome few things, this is for this life and the life to come, for all parts and purpoſes of our liues, in the vſe of it manifold and rich euerie manner of way.

CHAP.

Chap. V.

The first vse of Faith to new-borne Babes.

AND first, let me beginne with thee that art beginning to liue this life, thou Embryo that art in hatching, that hast so much life, as to know thy selfe dead in sin, and to desire to liue in Christ, (for what should I cast away speech vpon scelets and skuls, carnall men I meane, meere strangers to this life of Faith? I expect not reading should put life and spirit into them, onely I pray for such, that they may hear Gods voice in the Ministery, and liue :) but as for thee whō the Law hath wounded, and the Gospel is healing, who art euen at the birth, and sticke st

betweene the knees, only wanteſt power to come into the light; who liueſt but feeleſt not thy life, holdeſt Chriſt but with benummed hands; beleeueſt, but canſt not yet beleeue thou haſt Faith: what is the matter thou art ſtill enſnared in the cords of death? Why looſeſt thou not the handkerchiefes, and commeſt out of thy Graue, and walkeſt cheerfully in the Land of the liuing? Suffer Faith to doe her perfect worke in thee, to forme Chriſt in thee; ſuffer not thy ſelfe alwayes to bee detained in the throwes and throbs of feare and doubt.

The Common cauſes of this ſlowneſſe of beliefe and ſnares of Death, I obſerue in moſt to be one of theſe three.

Firſt, Immoderate aggrauation of ſinne.

Secondly, fooliſh and proud humilitie. Third-

Thirdly, Prepoſterous deſire of Sanctification before Iuſtification.

Firſt, Thou wouldeſt beleeue, but thou haſt beene a ſinner. Whom came Chriſt to ſaue but ſinners? And whom doth he iuſtifie but the vngodly? Oh! but thy ſins are ſcarlet, crying, ſcandalous ſins. Said I not all things are poſſible to Faith, only if thou canſt beleeue. Are not all faults eaſily pardonable to an infinite mercy, which exceedes Mans, as Heauen doth Earth, which can readilier forgiue ſeauentie, then Man ſeauen offences. Well did *Martinus* anſwer the Diuell, himſelfe obiecting his former life to him, that euen his might bee pardoned if hee could beleeue. Did not Chriſt take the fleſh of *Rahab* and *Bathſheba*, and did hee refuſe to take their ſinnes vpon him? Did not his

blood wash *Dauids* bloody sin as white as Snow? Doth not hee delight to forgiue much, that he may bind to loue much? Shall not his fauour abound to the sense of thy faith, where sin hath abounded to the wounding of thy heart? But thou art an old habituate sinner. As if Christ came from heauen to cure onely small scarres, greene cuts, and not deepe inueterate wounds, diseases of eight, of twelue, of eight and thirtie yeares olde: to cast out single Diuels, & not Legions also? Oh then take heede thou adde not to thy great and many sinnes, a greater then all: *Caines* sinne, which was greater in infidelitie then in fratricide. All thy help is to looke off thy selfe an obiect of confusion, and to looke vpon Christ an obiect of consolation: And then how fiery and deadly so euer thy sting

bee,

bee, by meere looking (a ſtrange cure I confeſſe, yet moſt approued) that is, by ſole beleeuing thou ſhalt be cured and liue.

Secondly, But forſooth thou wilt bee more manerly then ſo: with *Peter* thou wilt not ſuffer Chriſts pretious hands to waſh thy foule feete. Take heede thy modeſty turne not into pertinacy, leſt hee ſwear in his anger thou ſhalt haue no part in him, if thou ſtubbornely refuſe his gratious offer: hee liked well the humilitie of that Cananitiſh that bore the terme of dogge, but better her confidence, that would not bee ſaid nay of the crummes of his table. And ſhalt thou not ten times more honour him and pleaſe him, in truſting his mercy and ſealing to his truth, then in fearing his iuſtice and dreading his power? Take

Take heed of pride in the clothes of humility. Be not deceiued, it is pride and high pride, not to come when thou art called. Faith is obedience, and obedience is more acceptable then courteſie and complement. The ſooner thou commeſt the better welcome. It is rudeneſſe and not good manners, not to doe as thou art bidden to do, yea, ſo often and earneſtly charged to doe. *Iohn 6.* To doe the work of God is to beleeue in him whom hee hath ſealed and ſent to be thy Sauiour.

Thirdly, Oh! but thou wouldeſt faine firſt repent, amend and doe ſome good workes, and then thou wouldeſt bee bold to come. That is, thou thinkeſt thou ſhalt not be welcome vnleſſe thou come with thy coſt. Thou wouldeſt accept of a pardon if thou mighteſt pay for it: but his are free, and he bids

bids thee come and buy without ſiluer, or elſe he ſayes, thou and thy money periſh. Thou wouldeſt goe the old and naturall way to worke, What ſhall I doe to inherit euerlaſting life: but that is now farre-done and impaſſable through our infirmitie: Beſides, before thou canſt walk or work, thou muſt bee aliue. Did Chriſt indent with *Zacheus* for reſtitution and almes? or *Paul* bid the Iaylor firſt repent, become a new man and then beleeue? No, they knew that the one would voluntarily, neceſſarily, together and immediately follow or rather accompany the other. Wherefore ſwim out of theſe weeds, lay hold on the Rock, and to facilitate thy birth by the act of beleeuing, ſet before thy eyes Chriſts freedome to all ſuitors in the time of his fleſh, repelling none that truely deſired the

the price of his blood: And espe
cially, Gods esteeme of Faith abou
all other Graces, Deeds, or Acts o
thine.

Study, striue, endeauor to be
leeue, as thou doest in a difficu
point to conceiue. Pray for a fa
culty and for the act of beleeuing
Be not euer beleeuing, and neuer
beleeuer; euer beginning to liue
and neuer liuing. Liue to day, t
day is Saluation offered, stepp
from death to life, and write thi
day thy birth day, and numbe
from hence the dayes of thy life, i
which of a Childe of perdition,
thou art made the sonne of Go
through Faith, and so made fore
uer. Doest thou beleeue this wit
thy whole heart? Driue on the
Chariot of thy life with ioy and re
ioycing till thou come to the
marke.

But

But what signe shall I haue of the truth of my faith? May it not bee presumption, if without repentance and sanctitie? How shall I be sure it is not that vaine and dead Faith Saint *Iames* speaketh of?

At the first it shall suffice to finde and feele a change of the minde, an vnfained purpose, desire, and resolution of new vniversall obedience, which is contemporary with Faith, though the younger and and a second brother in order of Nature: which where it is sufficeth to warrant Faith, and to embolden the cõfidence in the first act of conuersion. *Zacheus*, the Iaylor, and all new Conuerts had not any more, could haue no experience of amendment of life, and yet relied vpon the word *Beleeue, and thou shall bee saued.*

CHAP.

Chap. VI.

The vse of Faith to young men in Christianity.

PVT off now th sackcloth and ſhes; put on th garments of io and gladneſſ Let not whi raiment be wan ting, nor oyle to thy head. Liue ſay, liue to day, liue to morrow, li oh Christian for euer. Not for o or a few daies, but all the dayes thy life.

This thou maiſt doe, if thou wi learne to vſe thy Faith, not as me vſe Wedding apparell, for a wee or two after Mariage, and then l it vp for high and ſolemne daye onely

onely. This indeed is the fashion of beleeuers at their first conversion: beeing iustified to haue peace and ioy in beleeuing the remission of their sinnes, and for a while to be glad of their estate; but then to neglect and terminate the vse of Faith, as if it had now done all it should or could doe: except till they relapse againe into some foule sinne, then to recouer life again, vsing it as vsquebath and strong Waters for swones and heart qualmes onely, not being acquainted with a dayly and quotidian improuement of it. which ought to bee as constant and continuate as is the vse of fire and Water, of Salt, of Bread, or Wine, or whateuer is more ordinary, and necessary then other: such as no part of our liues may well be without. Serues faith for entrance and beginnings, and

and not for proceedings and encreasings? Are we not nourished by the same Elements of which wee consist?

Is Faith the Midwife and breeder of ioy and peace, and not the Nurce and Foster-mother of them? Cheerishing and feeding thee till thou come to a full & perfect age in Christ? Is not the fruit of it sweeter in the eare then in the blade?

Harken therefore to mee oh thou of little Faith, and lesse vse of it. Dost thou desire to haue a continuall feast, to reioyce alwayes in the Lord? I know thou desirest it with all thy soule.

Let me prescribe a Dyet, a daily dyet without omission, strictly to bee kept, (the Lord giue thee and mee grace to obserue it) Looke how duly thou refreshest thy bodily spirits, by vse of repast, or recreations;

tions; ſo often at the leaſt be ſure to cheere vp thy ſoule by the vſe of thy Faith.

Let thy ſoule haue two or three walkes a day vp to Mount *Tabor*, that is, into ſome retired place of Meditation and Prayer, ſuch as *Iſaaks* Field, *Cornelius* his Leads, *Dauids* Cloſet, &c.

But what is there to be done? I anſwer, Still make vſe of thy Faith.

But what is that you call vſing of Faith? I now come to the point, to the chiefe myſtery of Spirituall life. Stirre vp thy ſoule in this Mount to conuerſe with Chriſt. Looke what promiſes and priuiledges thou doeſt habitually beleeue, now actually thinke of them, roule them vnder thy tongue, Chew on them till thou feele ſome ſweetneſſe in the palate of thy ſoule. View them ioyntly, ſeuerally:

Somtimes muſe of one, ſometimes of another more deepely, and leſt (as Patients oft doe in Phyſitians Billes) thou ſtill complaine of obſcurity: thus doe, thinke with thy ſelfe how excellent a thing it is to haue all thy debts cancelled, how ſweet a thing to haue God appeaſed, how glorious a thing to be the Sonne of God, how happy and ſafe a condition for thee to be ſure of thy perſeuerance and ſaluation, how pleaſant a ſtate to be void of the feare of death and hell, how rich and ſtately a thing to be Heire of glory.

Feaſtmakers in ancient time had ſpeciall officers that cheered vp their gueſts: they thought it not enough to ſet ſtore of meat before them, but one muſt come in and ſay, Fall too and be merry, Let vs eat and drink, It is a good time, &c.

Thus

Thus say thou to thy selfe, as *Paul* to the *Corinths* (ἑορτάζωμεν) *Let vs feast and be merry.* Christ hath made vs Holy-dayes, our Paschall Lambe is slaine, Haue any more cause to be merry? With these Soliloquies mingle some Eiaculations to Heauen, for grace and ayde: And leaue not, descend not this Mount till thou findest and feelest thy soule in some cheerly plight, reuiued and warmed with these spirituall Flagons of Wine, in the strength wherof thou maiest walke all the day following.

This is that which the *Spouse* calles, Walking into the Gardens and eating of the fruits, &c. Which in plaine termes, I call, vsing of Faith, and liuing by Faith. Which if thou wilt duely inure thy selfe vnto, thou wilt not maruell why I called it, *Ascending mount Tabor:*

thou wilt say thy selfe, vpon good proofe, It is good to be here, daily to be here, often to come hither. This is that exercise of Faith, which *Paul* inioynes *Timothy*, and calls stirring vp, or inkindling.

Fire in the Embers vnstirred, glowes not, heats not the house; Sugar in the cup vnstirred swee. tens not the Wine. And in such it is all one not to haue Faith, and not to vse it. It may well be said of Money-hoorders, they haue no quicksiluer, no currant money, they haue no more that which they haue, then that which they haue not. And so of such beleeuers as doe not thus vse their Faith, they haue no liuely Faith. They were almost as good (for matter of feeling, and for present comfort) bee without Faith. A man is little the better for a sleeping habit

I

It is a rare portion, saith *Salomon*, and that which GOD giues only to such as are good in his eyes, to make vse of wealth, to eate, drink, and bee merry: it is a much rarer to vse Faith. What is a man the better for a Locke if hee haue not the Key to vse it withall? It is not a Trade, but a trade well followed; It is not Land, but Land well tilled, that maintaines men.

Oh that this did as clearly appeare to the world in the matter of Faith, as it doth in all other habits, graces, gifts, vertues, and good things whatsoeuer, that the principall beauty and benefit of them consists in vse, fruition and action; not the bare profession, yea the very increase and perfection of them. Vse limbes and haue limbes, the more thou dost, the more thou mayest. The oftner the libe-

rall man giues Almes and does good turnes, the more his liberalitie growes, and ſhines. Vſe will breed perfectneſſe, and through diſuſe things periſh, and come to nothing; as the Plowſhare laid vp, ruſts and conſumes; imployed, gliſters, doth good, and laſts the longer. Let any man diligently and throughly improue, and great will be his Faith and great the ioy it will bring in.

* * *

CHAP.

Chap. VII.

An inforcement of the former vse, with a reproofe of the neglect and disuse of Faith.

Herefore I say again, *Liue by faith*, again I say, alwaies liue by it, reioyce alwayes through Faith in the Lord. I dare boldly say, It is thy fault and neglect of this exercise, if thou suffer either thy owne melancholly humor, or Satan to interrupt thy mirth and spirituall alacrity, and to detaine thee in dumps and pensiueneſſe at any time. What if thou beest of a sad constitution, of a darke complexion? Is not Faith able to rectifie nature? is it

Doct. *Bright* of *Melanch.*

not stronger then any elleborer? Doth not an experienced both Diuine and Physitian worthily preferre one dramme of it before all the Drugges in the Apothecaries shop, for this effect? Hath it not souereaigne vertue in it to exerrebrate all cares, empectorate all feares and griefes, euacuate the minde of all ill thoughts and passions, to exhilerate the whole man? But what good doth it to any to haue a Cordiall by him, if hee vse it not? to weare a sword souldierlike by the side, and not to draw it forth vpon an assault: when a dumpe ouer-takes thee, if thou wouldest say to thy soule in a word or two; Soule, why art thou disquieted? know and consider in whom thou beleeuest? would it not presently returne to it rest again? would not the Master rebuke the Windes and Storme

and

and calme thy minde presently? Hath not euery man something or other wherewithall he vseth to put away dumps, to driue away the ill spirit, as *Dauid* with his harp: some with merry company, some with a cup of sacke, most with a pipe of Tobacco, without which they scarce ride or goe; if they misse it a day together, they are troubled with rhumes, dulnesse of spirits; they that liue in Fennes and ill ayres, dare not stirre out without a morning draught of some strong liquor. Poore silly smoaky helpes, in comparison of the least taste, (but for dishonoring of Faith, I would say) whiffe, or draught of Faith.

Oh! that wise Christians would as often take the one, as idle Guls doe the other? would not the drawing in of sweete ayer from the

the pretious promiſes breed excel-
lent blood and cheerely ſpirits? It
is a myſtery in bodily health that
to keepe the arteries and the no-
ſtrils, veines, and other paſſages to
head, hart, and liuer, cleere and free
from colds and obſtructions, main-
taine a healthfull and cheereful
temper. The Pipe of Faith is the
ſame to the ſoule. Hee that is Aſth-
maticall, narrow breathed or
ſtraight breaſted in his Faith can-
not be but lumpiſh and melancholy.
Wherefore as thou loueſt thy
mirth aboue all other, tend this vi-
tall artery; aboue all keepings keep
thy Faith and it will keepe thy ioy.
It will keepe it an euen euerflow-
ing current, without ebbe and flow,
clouds and eclipſes, turning euer vp-
on the hinges of heauenly and ſo-
lide mirth. And indeed, how or
why ſhould it be otherwiſe? Do
not

not Christians consider how vnseemely it is for them, to goe drooping, hanging the head? Is any so simple to thinke because hee is a Christian that he should affect a sad carriage, a deiected looke, a demure countenance like an image? Away with such Monkish hypocrisie. How doth it become the Righteous to reioyce? Do they not consider how they wrong themselues of the maine benefit of their Iustification? what is a Christian but his mirth? wherein doth the kingdome of heauen consist but in ioy? Doe they not see how they offend standers by and beholders? Is not heauinesse a check that driues away, and mirth as a lure that wins to the liking of their profession? Men wonder to see a rich man that hath the world at will, all things at hearts desire,

to

to bee but in a fit of heauineſſe. What, ſay they, ſhould hee ayle? The Iriſh aske ſuch, what they meane to die? but I wonder a thouſand times more to ſee one that hath Chriſt his friend, that beleeues God to be his ſhepheard, that knowes all muſt worke for the beſt, to be at any time out of tune, or out of ſorts. For a *Nabal* to bee all a mort like a ſtone, it is no newes to mee; but to ſee *Nehemiahs* countenance changed, there muſt needs be ſome extraordinary cauſe: ſhould ſuch a man as he feare, or carke or grieue? What, if it doe not yet appeare what thou ſhalt bee? Is a young Warde prouder and gladder (in his minoritie) of an vncertaine reverſion, then a Yeoman of his preſent eſtate? And is not Faith an Hypoſtaſis and euidence to the of an infallible inheritance? Can

tho

thou bee ſad, which mayeſt ſay, not to thy belly, but to thy ſoule, Thou haſt, not many goods, but fulneſſe of all treaſures, layd vp, not in the earth where moath and canker and theeues may come, but in heauenly places, out of the Deuils reach, and that not for many yeeres, but for euer and euer, neuer to bee taken from thy ſoule, nor thy ſoule from them? Oh thou vaine man! ſhew mee thy Faith by thy ioy: if thou liueſt dumpiſhly, and yet ſay thou liueſt by Faith, I will as ſoone beleeue thee as him, that ſhall ſay he hath the Philoſophers ſtone, and liues like a beggar. If it were euer well with thy Faith, could it euer bee amiſſe with thee: ſhould not the temper of thy body follow the temper of thy ſoule, and the temper of thy ſoule, the temper of thy

thy Faith? The body may incline thy ſoule, but the ſoule commands the body, and Faith is the Lord of them both. According to thy Faith ſo be it vnto thee, ſo will be with thee. Vſe thy Faith & haue ioy: encreaſe thy Faith, encreaſe thy ioy.

CHAP. VIII.

The vſe of Faith to a grown Chriſtian.

NAY Chriſtian, now I haue got ten thee hither, I muſt draw thee yet a peg higher, and tell thee, it is a ſmall thing for thee to come to an ordinary pitch of cheerfulneſſe, except thy ioy exceeds the mirth of a worldling, yea of a profeſſed Epicure in the quality and quanti-

tie

tie of it. If thy mirth be not a ſweeter and more rauiſhing mirth, of an higher kind, of a more pure defecate nature, of a more conſtant tenure, then any carnall man whatsoeuer, thou diſparageſt Faith, thou art very little and yong in the kingdome of heauen, which conſiſts not in meats and drinks, but in ioy vnſpeakable and glorious, in the ioy of the holy Ghoſt. And muſt not that needs bee another manner of ioy then euer entred into the heart of a natural man, then euer a *Sardanapalus* taſted of? Yes vndoubtedly. So muſt be conſtrued that text, 1 *Cor.* 2. not of the ioyes of heauen, which here the ſpirituall man himſelfe cannot tell what they ſhall be, but of the Goſpels ioy, of the wine and fatlings already prepared and now reuealed to the beleeuer by the Spirit: which if the carnall man ſcorne

ſcorne and ſcoffe at, thou canſt no more help him, or proue to him, then a ſeeing man to a blinde man that he ſees orient rich colours. It is enough for thee ſecretly to feele and enioy it. Onely it ought in thy life to bee expreſſed; yea, ſo to ſhine in thy forehead, ſo to be read in the very face of thee, that their teeth may bee ſet on edge, and that they may enquire, what is thy Beloued aboue other beloueds? what is that makes this man thus merry in all eſtates? Thus let them enuy at thine, let not thy ſoule deſcend to theirs.

Are not the gleanings of *Ephraim* better then the vintage of *Abiezer*? Shouldſt thou that haſt taſted of the grapes of Canaan, long after the onions and garlicke of Ægypt? *Pharphar* like vnto *Iordan*? haſt not thou Riuers of water euer flowing

out of thy belly? and wilt thou ſtoop to their puddle waters, to their ſtoln waters, bouſing, carding, dicing, whoring, &c. which ſhould not thy ſoule altogether lothe and abhor, after the taſt of Faiths *Nectar* and *Ambroſia*. But euen their ordinary and lawfull delights, the wine and oyle, muſicke, hunting, hawking &c. to theſe God alowes thee to ſtoope for thy bodies ſake, as the Eagle to the prey, or as *Gideons* ſouldiers to ſoope thy handfull, not to ſwill thy belly full. If *Plato* could tell the Muſitians, that Philoſophers could dine and ſup without them. How much more eaſie is it for S. *Auguſtine* to weane himſelfe from the childiſh rattles and may-games of carnall delights, to bee merry without the Fiddle. Good leaue haſt thou, yea, right and title to vſe all externall recreati-

ons, whereof before thou wert but an vsurper, but vse them aright as if thou vsedst them not, knowing how to put thy knife to thy throat, and how to bee without them: to bee as one that liueth not by them but by Faith.

Were it not odious to see a man that hath a spouse peerelesse for beautie, to liue with a deformed blouse? to see one professing some liberal Science, to liue by some base manuall trade? no better sight is it to see a Christian vpholding his ioy by course & earthly pleasures, that hath more noble and generous yea, Angelicall delights; the which, what hath heaven better but in degree only, and maner of fruition? what hath this world comparable? Alas poore Philosophers when I reade your treatises of tranquilitie of mind, of consolation, of remedie

remedies againſt both Fortunes, though in ſome things you come neere the kingdome of Heauen, yet how dull are your comforts to one of ours? the higheſt of yours to the loweſt of ours? Had you but through a creuis or Lettice ſeene the things which the eye of Faith ſeeth with open face, how would you in compariſon of Chriſtianiſme haue loathed your Stoiciſme and Epicuriſme? Had you but with the tip of your tongue, taſted of Faiths dainties, how would you haue magnified Faith aboue all your Cardinall vertues? you that ſo compoſed your liues by iciune and empty contemplations of an antarchy in vertue by the rules of nature; what ſtately liues would you haue led and liued, if the grace and hopes of the Goſpel had appeared to you by the rules of Faith? As for you

Poets of the lighter and pleasanter veine, when I reade your odes and sonnets, chanting out your choyce ioyes and loues, your wishes and vowes, framing a conceited happinesse to your selues, as the highest you could imagine or desire, what low streines and meane aire doe I reckon them, in comparison of our Christian & diuine hymnes? what pittifull subiects for such sublimated wits? what difference between your oaten pipes & our heavenly harps? *Salomon* that loued both these loues liued both liues, and sung songs of both sorts, when God raised his muse to an higher tune, and taught it to sing the *Song of songs*, how despised he his former windy vanities in comparison of his new spirituall delicacies.

Wherfore O Christian that hast such transcendent obiects of thy thoughts

thoughts aboue all other men, why ſhouldſt thou not euer keepe thy ſoule vpō the wing, euer in a maner be in the third heauens, roling and tumbling thy ſoule in theſe beds of Roſes: I meane theſe meditations of thy Iuſtification, Sanctification and Saluation through Chriſt, without which why ſhould one day paſſe thee? why any one part of a day? why ſhould not thy ſoule haue her due drinkes, breakefaſts, meales, vnder-meales, beuers, and after-meales, as well as thy body? Thus to redeeme time, thus to taske and tye thy ſoule to ſuch heauenly round of worke, would it not make the Mill of time pleaſant, the yoke of buſineſſe eaſie? would not pretious time glide ſwiftly and eaſily away like a boate with full winde and tide needing no oares, or a free metall'd horſe needing no

spurres, needing no idle pastime to driue it before thee? shall it not bee a pleasure to thee to want other pleasures? thus mayest thou make all thy dayes Christ-tides, Easters, Whitsundaies, Birthdayes and Holydayes: not enuying *Felix* his felicity, *Festus* his festiuitie, nor *Dines* his daily purple and delicious fare: but liuing a life kingly and Angelicall in comparison of the vulgar sort.

Chap. IX.

An obiection answered, and passage made to the life of Sanctification.

HAppely thou replyest, all this were possible and easie, were it not for that euen amiddest this diligent practise of

of Faith, euen in the ſtricteſt watch, in many things the beſt faile, many knowne frailties will eſcape, and more eſcape vnknowne: And how can mirth chuſe but bee damped with frequent ſlips?

The anſwere is, ſuch an one as keepes the watch of his God, and pretermits no day without the forementioned duties, ſhall ſeldom or neuer fall into any foule ſlowe, and daſh the ſhippe of his Faith againſt any dangerous rocke, and if he doe, long hee cannot lye, but his Faith will ſet him on worke to goe out, weepe bitterly, and make his peace preſently with his Lord, and Conſcience, that he may enioy his wonted repaſts: And for his ordinary infirmities it will dayly fetch him out a pardon of courſe, waſhing and ſcouring his ſoule euery morning and euening, more duely

then any Pharisee his face or hands: and set him on worke euery day as hee runnes into arerages, to draw the reddle lines of Christs Crosse ouer the blacke lines of Gods Debt Booke. And what if as an All-seeing God hee sees our violation of his Law, and knowes better then our owne Consciences euery peccant Act of ours, in thought, word, or deed: what if GOD looke vpon the Handwriting against vs; Doth hee not see the Billes cancelled with the Precious Blood of his Sonne and our Suertie? Which for matter of guilt, defilement, and punishment is all sufficient, to expugne, couer, nullifie, abollish, and wholly to take away our sins, in such sort that hee neither sees, will see, nor can see them as sinnes and debts bearing action against vs, obliging vs to any penalty, no more then the

Creditor

Creditor who though hee ſees the *Items* in his booke, and knowes what debts haue beene, yet ſees them croſſed, cleared: And what thought ther need the Debtor take for ſuch debts? Why, but is not this to make Faith a Pander to ſinne? And to make good the Papiſts and Worldlings ſlander of *Solifidians*, that make no more of it, but drinke and take Tobacco; ſinne, and beleeve; get a pardon of the old, and a licence for the new.

Oh peeuiſh and froward Generation to whom it is not given to know the myſtery of Faith, which is of the nature of Soueraigne mundifying waters, which ſo waſh off the corruption of the vlcer, that they coole the heate and ſtay the ſpread of the Infection; and by degrees heale the ſame. And of Cordialls; which ſo comfort and

and eaſe the heart, as alſo they expell the noxious humours, and ſtrengthen nature againſt them.

Theſe are miniſtred onely to prepared bodies, theſe Pearles are not for Swine, this Diuinity we Preach not in *Gath* and *Askelon* to vncircumciſed prophane ones, that will turne euery good thing to their owne deſtruction: But this belongs to the ſealed Fountaine, to the Spouſe of Chriſt alone: which when ſhee hath waſhed her feet, how loath is ſhee to foule them againe? When ſhee hath appeaſed her Beloued, how doth ſhee adiure her-ſelfe and others by the Hynds and Roes, not to awaken and offend him againe?

The Text ſaith, Not euery hypocrite, euery profligate profeſſor of Faith, that liues as hee liſts, ſhall liue by his Faith, but *the Iuſt* or

Righteous

Righteous? Which golden ſentence is indeede ambiguouſly enunciated of purpoſe by the Holy Ghoſt, that it may either way bee taken, *The Iuſt by his Faith ſhall liue* : Or, *The Iuſt ſhall liue by his Faith*; yet ſo, as it hath but one right eare to bee holden by, and that is onely for the hand of the Righteous man: Implying, that whoſoeuer beleeues or liues by his Faith, is alſo and muſt of neceſſitie be a righteous man, a Iuſt man, not onely imputatiuely, but inherently in part: ſuch an one as vnfainedly loueth Righteouſneſſe, ſtudieth the practice of it, denieth and hateth all vnrighteouſneſſe, endeuoureth euery day to be more and more righteous, and ſo deſerueth the denomination of righteous.

So that looke how the rationall

nall Soule, includeth and implyeth the animall, so doth Iustification, Sanctification, being indiuiduall.

Chap. X.

How Faith sanctifies and mortifies.

SO I slide into the second part or kinde of Christian life, consisting in holinesse and righteousnesse: which I shall easily demonstrate not onely to be an indiuiduall companion, but a naturall and necessary effect of Faith.

For looke how the strength of the heart breedes not onely cheerefulnesse but actiuenesse: Motion as

as well as health (whence it is that life, is put for liuelineſſe and agility) driues away all laſſitude, hebetude, and indiſpoſition, brings in aptneſſe and delight to ſtirre: the like doth Faith in the ſoule: which may as the former in the body, for a time ſtand with ſome ſleight diſtempers, ſpots of the skinne, atche of limbes, but not long with deadly diſeaſes, either vanquiſhing them, or vanquiſhed by them. This noble vſe of Faith will excellently appeare in both the parts of this new life, *Mortification* and *Viuification*: And in each of theſe, two manner of wayes doth Faith produce this effect, partly as a mouing, partly as a procreant cauſe. In the firſt kinde admirable is the *Peitho & Suada* of Faith aboue all the Oratory in the World: All the common incentiues taken from profit,

profit, pleaſure, and honour, all the Topicke places of Logicke, Figures of Rhetoricke: what poore and weake engines are they to the irreſiſtable petarre of Faith, which ſayeth, but *Ephata*, and preſently our Euerlaſting Gates yeeld and ſtand open.

For thus it goes to worke with vs, hath Chriſt giuen himſelfe for thee, forgiuen thee ſo many debts, conferred fauours of all kinds vpon thee, and what haſt thou to requite? If thou giue all thy goods to the poore, thy body to the fire, thy ſoule to his ſeruice, yea, were euery hayre of thine head a man or Angell, were not all ſhort of recompence? Loueſt thou, loueſt thou this Sauiour of thine, and darest thou, or wilt thou dare venture vpon any thing diſpleaſing him, is there any thing too good, too ha-

or deare for him? *Mary*, if thy teares will wash his feet, wilt thou not poure them out? is thine hayre too good to bee the towell? is there any Spicknard too costly for his head? *Ioseph*, the Lord requireth the handsell of thy Tombe, and wilt thou deny him? *Zacheus*, loueſt thou thy wealth aboue his honour that hath saued thee? *Stephen*, loueſt thou thy life aboue thy Master? Can, or did any Beleeuer giue the nay to theſe melting commands or commanding entreaties of Faith? will it take the repulſe? Doth it not conſtraine and extort more then all Rackes and Strapadoes? allure more then all wages and prizes? Doth not this Magnes as eaſily draw weighty yron as other let doth ſtrawes? ſo that when thou wouldeſt be ſure to ſpeede and obtaine any thing of

thine

thine vntoward heart, ſet Faith a worke to make the motion, and that will bee ſure to ſpeede, not onely by this perſwading faculty, but alſo by a Diuine power ſecretly effecting what it requires, conveying into the heart will and ability vnto the deede. It ſtands not without doores as a Mendicant Flexanimous perſwader, but enters into the cloſets of the heart, ſhoots the barres, vnlockes the bolts, takes away all reluctation and redaction, infuſeth a plyable willingneſſe: of Woluiſh and dogged makes the Will Lambe-like and Doue-like: of wild and haggard, morigerous and manſuete.

No otherwiſe then the medicine curing the vicious ſtomacke, and reſtoring it to health; makes it long for wholeſome meate, as before for coales and aſhes.

All

All this it doth by fetching ſupernaturall efficacie from the death and life of Chriſt, yea, part of that mighty power whereby Chriſt raiſed himſelfe from the dead, cured all diſeaſes, and wrought all his Myracles: By the vertue whereof it metamorphozeth the heart of man, creates and infuſeth new principles of action. Make triall of this in mortifying the fleſh to ſinne, and quickening thy ſpirit to holineſſe.

For example, complaineſt thou of ſome prevalent corruption, ſome violent paſſion that oft caries thee headlong againſt thy deſire and reſolution, as *Caſtruſius* to *Hierom*, who ſhal help me ſubdue *Nebuzardan*, *Goliah*, *Holofernes*, my raging luſts that are too mighty for mee? Anſwere thy ſelfe as *Dauid* himſelfe to the like: Through thee, O Lord, ſhall wee doe valiantly, ouer

Edome ſhall I caſt my ſhooe, &c. yea, when thou haſt ſpent all thou haſt vpon other Phyſitians, tryed all morall concluſions of purpoſing, promiſing, reſoluing, vowing, faſting, watching, ſelfe-reuenging, yet get thee to Chriſt, and with a finger of Faith, touch but a hem of his Garment, and thou ſhalt feele vertue come from him to the curing of thy diſeaſe. What if thou haſt often encountred thine enemy, and receiued the foyle, relapſed after victory: yet caſt not away the Shield of Faith, but with the Iſraelites againſt the Beniamites the ſecond and third time, ſet afreſh in the name of the Lord, and they ſhall flye before thee.

Complaineſt thou with *Auguſtine* of his inbred, hereditary, habituall inueterate vices, holding thee in the Adamantine chaines of cuſtome

ſtome, againſt which thou haſt often reſolued, and reſolued, *modo & modo*, now I will leave them, and now I will forſake them. Why ſhould I not as well as ſuch and ſuch, as *Potitian* and *Victorinus*? and yet they keepe thee priſoner ſtill, full againſt thy will and endeauours. Find out the cauſe, which he had reuealed to him, *in teſtas & non ſtas*. Thou ſtandeſt vpon thine own feet, and therefore falleſt ſo foulely, thou wilt like a Childe goe alone and of thy ſelfe, and therefore getteſt ſo many knocks. Dye to thy ſelfe, renounce the broken Reede of thine owne freewill which hath ſo often deceiued thee: and put all thy truſt in the grace of Chriſt, and it will crucifie the old man, and giue him his *hoc habet*, his deaths wound, pierce his ſides, and breake his knees in peeces. Bee weake

in thy ſelfe, and ſtrong in the Lord, and through Faith thou ſhalt bee more then Conquerour. Leaue tugging and ſtrugling with thy ſin, and fall with *Iacob* to wraſtle with Chriſt for a bleſſing, and though thy ſelfe goe limping away, yet ſhalt thou be a Prince with God, and bee deliuered from *Eſaus* bondage. Yea, what if Satan, what if Legions of Principalities and powers haue long held poſſeſſion in ſome ſtrong Fort of thy heart, begin to plead preſcription, ſcorning as the *Iebuſites* to bee ejected out of their impregnable Tower: haſt thou Faith, and canſt thou beleeue? perſiſt in reſiſting and he ſhall flye, and thou ſhalt ſee him fall like lightening before thee. CHRIST raiſed from the dead, not onely the daughter of *Iairus*, which was yet within bed, not laid forth: nor the

the Sonne of the Widow, newly carying out of the Gate to buriall; but *Lazarus* that had foure dayes lyen in the Graue; to that end, ſaith *Auguſtine*, That ſuch as haue long beene dead in ſinne, yea, ſuch as vpon whom Satan hath rowled the ſtone of Cuſtome, and ſuch as ſtinke in the noſtrilles of the World, through putrified ſoares of ſinnes, ſhould not yet deſpaire, but know that which falles out in frequent experience, Faith can cure diſeaſes paſt all other cures and hopes. Through Faith thou ſhalt rowle away the Stone from the Caue of *Makpelah*, and take out the fiue Kings that haue domineered and tyranized ouer thee, ſet thy feet in the neckes of them and triumph ouer them.

Chap. XI.

How Faith vivifies.

AND what is there yet further, thou wouldest have Faith doe for thee? Oh, saiest thou! it is not enough to bee healed of the disease, vnlesse thou maiest take vp thy bed and walke, yea, and leape and skipp as the lame restored to his limbes. Oh! that I could finde that life of Grace which I see in some that can make it meat and drinke to doe the will of God.

Though I bee not pestered and mastered with any raigning corruption, yet I finde my selfe so dull and vntoward, that I take no pleasure

pleasure in my life. Know also that this quickning power, Faith onely can helpe thee withall. To pray, to meditate, to haue thy conuersation in heauen, to keepe a Sabbath cheerly is as easie to thee as to yron to swimme, and stones to ascend vpward, but nothing is vnpossible to Faith: it can naturalize these things vnto thee, metamorphize thee, make thee a new creature, of a moule of the earth, a soule of heauen, of a Snaile, a Dromedary: such a change as the Sunne workes in the vapour, when of an earthly heauy substance, it makes it light and aery, apt to ascend into the middle Region. Such a change *Cyprian* saith he felt in his conuersion: And how else came *David* to that high delight in Gods seruice, that he loued the Commandements of God more then thou-

sands

ſands of gold and ſiluer, the hony and the hony combe, that he roſe at midnight to meditate in them. The ſelfe ſame duties may be done by the Ciuill man, and by the Beleeuer, for the outſide and deed done: both may goe to Church, heare a Sermon, read a Chapter, but the one goes as the Beare to the ſtake, as a ſlaue to the mill, and the dullard to Schoole, in compariſon of the other, who hath a different internall principle: which is as a ſpring and oyle to the weeles that makes them goe ſmoothly and currantly, makes the yoake light and eaſie. They that truſt in the Lord ſhall renue their ſtrength, lift vp the wing as the Eagle, runne and not be wearie, walke and not faint. *Eſay* 40. 31.

Faith it is that fetcheth ſappe from the roote Chriſt, that makes euery tree bring forth fruit in it kind,

kind, euery Christian in his owne calling. What elſe made *Dauid* ſo worthy a Souldier? what taught his fingers to fight, ſo that a bowe of ſteele was broken in his hand? What made *Paul* an able Miniſter of the Goſpell, gaue him the doore of vtterance, made his tongue as the penne of a readie writer? *Hee beleeued*, therefore he ſpake. What made *Oneſimus* of a falſe eye-ſeruant, truſty to his Maſter as to the Lord? The like might be ſaid of all trades and ſciences.

Looke what a full treaſury of all ſorts of graces Chriſt hath ſtored vp in him, Faith dreineth and deriueth them out of his fulneſſe to the vſe of euery ſeuerall Chriſtian, euen *Grace for Grace*.

Faith is the Conduit Cocke that watreth all the herbs and flowers in the Garden. All which the more I

conſider

consider, the more I pitty the pre-
posterous care and vnhappy trauell
of many well affected, who study
the practise of this and that vertue,
neglecting this cardinall and radi-
call vertue. As if men should wa-
ter all the branches of a Tree and
not the root: Faine would they a-
bound and shine in patience, meek-
nesse, zeale; yet establish and root
not themselues in Faith, that
should maintaine all the rest: are
ambitious to doe good workes,
build Hospitalls, giue Almes, but
study not to doe the worke of the
Father. And what is the worke
of the Father, but to beleeue in
the Sonne whom hee hath sealed
and sent into the world to bee re-
lyed on for Saluation; Which
worke is the gratefullest work that
wee can performe, and which will
make gratefull all that wee doe be-
sides

ſides : without which all that wee can doe will not pleaſe him. What cares hee for thy thouſand of Rammes, thy Riuers of Oyle? Hath hee not ſhewed thee, Oh man, that hee that truſteth in his Sonne honoureth him moſt of all, in putting to his ſeale that hee is true. This honour if thou wouldeſt doe vnto him, hee would honour thee with all other Graces, and with-hold no ornament, no good thing from thee, if it be fit for thee. Meeke thou ſhalt bee as *Moſes*, patient as *Iob*, zealous as *David*, thy ſoule and life embroydered with all kind of ſhining Graces, as the High Prieſts apparell with Iewells. Wherefore adde this preſcript to the former when thou art on the toppe of Mount *Tabor*, ſolacing thy ſoule in thy Lord, and his fauour through Faith :

Faith: feasting & banquetting with him as *Ester* with *Ahasuerosh*. Bethinke thy selfe what suite thou hast to him, what troublesome enemie thou wouldest be rid of, suppose it be some potent *Haman* of pride, make but thy complaint, and it shall be executed and crucified before thine eyes. Consider what grace thou standest in need of, and make thy petition as *Achsah* to *Caleb*, and he shall giue thee the springs above and the springs beneath.

Iudg. 1. 14.

This prescript if thou wilt daily obserue some dayes more largely and feruently, as the Spirit that blowes how and where it lists shall assist, and as occasion shall require: but euery day some what more or lesse; though I will not promise thee thou shalt attaine to perfection of degrees, such as the perfected spirits of the iust inioy in glory:

be-

becauſe here thou ſhalt euer beleeue but in part, and therefore be holy but in part: yet this I dare promiſe, as thou groweſt from faith to faith, ſo ſhalt thou grow frō ſtrength to ſtrength in all other graces, till by degrees thou attaine to the fulneſſe and maturity of age in Chriſt, which ſhall make thee a Saint in the earth, a light in this darke world, and make thee able to liue in holineſſe and righteouſneſſe all the daies of thy life, with much more comfort to thy ſelfe, and credit to the Goſpell, then ſtrangers to this life of Faith, either doe, or imagine may be done.

CHAP.

Chap. XII.

How Faith vpholds life in affliction.

Ay then, oh Chri-ſtian, is there any thing yet behinde that may impeach the compleat happineſſe of a belee-uers life, ſpeak now if there be any thing that hinders it, which Faith cannot help?

Oh! yes ſaies the Fleſh (which euer is cowardly and loues eaſe) though a man be neuer ſo iuſtified and ſanctified, yet may he liue in pouertie, in croſſes, yea in great and manifold preſſures, and what a life can there be in ſuch extremities? Oh how doth Faith here lift vp the Creſt, ſhine and triumph abo-

ue

nature, reason, and all morall vertues in her incomparable valour? Being in all these not as they, onely a patient perforce, or a meere bearer, but more then conqueror; not onely not daunted, but reioycing to fall into manifold trials and tentations; knowing it selfe to be the Adamant that nothing will breake; the Palme that sinkes not vnder the waightiest of burdens; the Oile that euer ouerswims the greatest quantitie of water you can poure vpō it; the sheat Anchor, that holds when all other tackling breakes. Here is the Crowne and garland of Faith. Were it not for conflicts, what superexcellēt vse were there of faith? euery Cocke-boat can swim in a riuer, euery Sculler saile in a calme, in daily & ordinary gusts euery man of a patient temper, or cheerly disposition can hold vp the head, but when

when a blacke tempeſt comes, a tenth waue flowes, and one deep calls another, nature yeelds, ſpirit faint, heart failes: then to ſtand erect, then to liue and raigne, that onely can Faith doe, which hath the Word for the Compaſſe, and Chriſt at the helme. The greatest aduerſities that are, are but the exerciſe, yea the foile and luſter of Faith. Man glories when he can tame Tygers and Lyons, thinks himſelfe a ſtately King when hee can make an Elephant bow and ſtoope to him, when hee leads a Beare on the Ring, or can handle a Serpent without hurt; but what ſmall conqueſt is this to that of Faith? When it makes ſhame, pouertie, ſickneſſe, perſecutions, baniſhment, yea death it ſelfe, not only not dreadfull and harmefull, but tractable and ſeruiceable. Queſt

onleſ

onleſſe, great and ſundry aduanta-
ges hath a Chriſtian by vertue of
his Faith, aboue any Naturian or
Politique by all his reaſon; onely,
here is the defect of Chriſtians, that
they want skill, or elſe forget to
hold vp their Shield when a Dart
comes ſuddenly vpon them. Like
him that was robbed by a Theefe
with a ſtaffe onely in his hand, ha-
uing himſelfe a Piſtoll at his backe
ready charged, but ſurpriſed vpon
the ſudden, altogether vnminde-
full, or vnable to vſe it. And if a man
hath a Target that is impenetrable,
what is hee the better if his heart
or Art faile him when hee ſhould
defend himſelfe by it? This makes
Chriſtians when they ayle any
thing, with *Saul* to runne to *En-*
dor, with *Aſa* to ſend out to the
Phyſitians, as if Faith could ſtand
them in no ſtead. When therefore

1 *Sam.* 28. 7.
2 *Chron.* 16.
12.

a ſtorme riſes, preſently runne and awaken thy ſleeping Faith, knocke at Faiths doore, ho Faith, helpe at a pinch, now doe thy office, and Faith will preſently aide and relieue thee with one of theſe ſpeciall Cordialls.

First, whereas ſenſe and reaſon did but dimmely and cloudily ſuggeſt to their followers certaine broken and confuſed opinions, little better then dreams of deſteny and providence: Faith will confidently and euidently aſſure thee of this ground of comfort, that the leaſt ticke befalles thee nor, without the ouer-ruling eye and hand, not only of a wiſe God, but of a tender father, and fellow-feeling elder brother, who knowing thy mould, do more exactly meaſure out euery Croſſe vnto thee, then the careful-leſt Apothecaries doe their Scru-

ples

ples and drammes of dangerous Phyſicke.

Secondly, out of this principle, Faith will extract theſe infallible concluſions, this eſtate is not the axe of perdition, but the pruning knife of affliction, this cuppe is not a potion banefull, but medicinable, how bitter and wringing ſoeuer. Whateuer befalls being in Chriſt, it cannot bend to thy confuſion, cõdemnation, or vtter vndoing, but an iſſue ſhall bee giuen out of it. What terrible noiſe ſoeuer the ſtorme ſhall make ouer thine head, it ſhal be but as haleſtones vpon the tiled or leaded Houſe that rattle more then hurt. Thou art kept by the power of his might, the euill one ſhall not touch thee, thou art in ſafe harbour vnder the Rocke Chriſt, and maieſt know in whom thou haſt truſted, and art ſure neuer

to be confounded. If it be ſickneſs or poverty, it is in thy Fathers own hand: if the rodde bee in ſome malitious enemies hand, if hee turne thee ouer to a Seruant to ſcourge thee, and dreſſe him in the Deuills habit to ſcare thee, yea though Satan himſelfe buffet thee, yet hee ſtands by, looks on, will moderate and number the ſtripes: the Deuills could not goe one inch beyond commiſſion in the Swine: hee knowes thy ſtrength is not the ſtrength of Whales or ſtones, and therefore will not permit them to lay on more then thou ſhalt well beare: his wiſdome and grace ſhall bee ſufficient for thee. Hee that is in good terms with a Prince feares not the approach of Heraulds or Purſuiuants, hee that is out of debt fears not Bailiffes or Sergeants, but imagins they come vpon ſome good meſſages. Af-

Afflictions are ſcarbugges to wicked men, as buſhes to theeues; but if thou bee a beleeuer, at peace with God in Chriſt, they lay off their terrible Vizard, and come with an amiable countenance. God thy Father hath giuen the whole Hoſt and army of afflictions more inuiolable charge then *Dauids*, *Doe the young man, my Sonne* Abſolon *no harme*, Doe my anointed no harme.

Thirdly, Faith will further aſſure that hee hath not onely giuen them a prohibition or negatiue commiſſion, but an affirmatiue iniunction to doe thee all good that may be: he hath ſaid vnto them, purge, refine, try, exerciſe, breed the quiet fruit of righteouſnes, giue him experience of his Faith, make him bring forth more fruit: ſo that though there bee in thy Phyſicke

some maligne or poysonfull ingredients, yet being administred by him that knowes thy temper and disease, and intirely affects thy health, it shall bee so mingled with allaies and correctors, that the confection shall be good, and all together shall and must worke for the best. When thou feelest thy bowels wring, or (as in a Sea-sicknesse) art dead sicke for the present, remember thou shalt be the better many daies after. And though with *Iob* and *Dauid* thy querulous flesh complaine, and grunt and groane, yet when it is ouer a little, thou shalt bee able to say, *Oh this was good for me!* I would not for any thing but I had borne the yoake in my youth, that I may live the more comfortably in age: Considering that sicke thou art, and that of many humours, thy Father should not

loue

loue thee, if hee ſhould feed thee with ſweet meats, and mingle no Aloes with them: much folly is bound vp in thy back and if thy indulgent Father ſhould forbeare the rod, hee ſhould hate and not loue thee,

Fourthly, Moreouer, Faith will reminde thee of Chriſts partnerſhip in thy affliction, and of thy conformity with him, *the firſt borne onely begotten and intirely beloued* ſonne of God. If he that was without ſin, yet was not without ſtripes, wilt thou looke to be a cockered *Adonijah?* And what if the Croſſe bee heauy, and thou a weake Child, yet Chriſt a Giant at one end, beares part of it, and makes it light and eaſie; he is quicke of feeling; when *Stephen* is ſtoned he ſaith, *Saul why perſecuteſt thou mee?* Beſides, what more honourable Badge and Cog-

niſance canſt thou haue of thy Sonſhip, then this reſemblance of him, not as now glorified in the heauens, which thou muſt ſtay for till thou come there, but as in the way to glory, when he deſpiſed the ſhame, ſuffered the Crowne of Thornes, the Scepter of Reed, the Spittings, Buffettings, mockes and mowes, and all reproaches of vile ſinners, the piercing of the Speare, and ſhewed himſelfe to bee the Sonne of God, not by deſcending from the Croſſe, but by enduring the Croſſe: *And ſhall I not* (ſaith he) *drinke the Cup which my father hath tempered?* And if thou wilt be his Diſciple, the firſt leſſon in his Schoole is, Chriſts Croſſe, Deny thy ſelfe, take it vp and follow him, and glory with the Martyres, Now am I like my Lord and Maſter.

Laſtly, Faith will ſet before thee

as

as before him, the infinite recompence of reward, not onely renowne in this World, which yet by Faith the patience not onely of *Iob*, but of all Martyres haue obtained, but that farre moſt excellent Hyperbolicall weight of glory: Which *Paul* eying, counted his afflictions (which to vs would haue beene intolerable) light and momentany, not worthy the naming in compariſon: which made him not onely not weep and howle, but ſing in the Dungeon, and reckon it a ſpeciall fauour and honour to bee counted not onely a beleeuer, but a ſufferer for Chriſt. And God forbid that a beleeuer ſhould glory in any thing ſo much as in the croſſe of Chriſt, in his wounds and ſcarres for his Lord and Maſter: As that worthy *Vincentinus* ſaid to the Tyrant, *Threaten theſe things to your Courtiers*

Courtiers and Carpet Knights; Racks, Strapadoes, torments, are but a play to vs: we Souldiers chuſe to be in Chriſts garriſon, rather then in the Court: in the field and fore-front of the battle then in the Palaces of Princes. The more hazard and perill, the more glory and honour. And what elſe deſire we but to dye daily, that the life in Chriſt may be manifeſted in vs? Yea, in the very inſtant of Death, Faith helps the beleeuer to liue, ſo as he may be ſaid not to ſee death, and neuer to dye, (but that requires a iuſt Treatiſe by itſelfe.) Let all the complaints, griuances, wants and miſeries of the world be ſearched and gaged, the bottome will be found either to be want of Faith, or of the vſe and practice of Faith: So that wee may well ſay with *Auguſtine*, to any Chriſtian ſinking vnder his croſſe,

or

or ſhrinking at his enemy, *Haſt thou loſt thy Faith?* And conclude with that worthy enſigne-bearer of *Chriſt*, *Many are the troubles of the Righteous*, but *by faith wee ſtand, by Faith we fight, by Faith we ouercome.*

Fox in 14. *Apoc.*

CHAP. XIII.

An Epiſtle to the Reader, preſſing the vſe of Faith.

NOw Reader, for ſo I chuſe to call thee in a Poſtſcript, when thou haſt read the Booke, rather thē in a Preface, when thou maiſt there leaue as many doe. Giue me now leaue to grapple with thee, & miniſter to thee an interrogatory or two How

How many doeſt thou know within thy conſcience, liue this life of Faith? Many thou ſeeſt liue by their Lands, by their Wits, by their ſhifts: but how many by their Faith? For the want of this vſe of Faith, Doe not many poore Chriſtians thinke and ſay of it, as a poore labouring Countrey-man ſaid to his neighbour in ſerious priuate talke, that hee neuer beleeued there was any ſuch ſumme as a thouſand pounds of money, but that onely rich men gaue it out ſo, in boaſting, or policie, to excite others to labour: So ſaith the common Proteſtant, out of doubt there is no ſuch ſweetneſſe in the life of Faith: For wee ſee not beleeuers ſo cheerfull and contented aboue other men. If Artiſts and Tradeſmen did no more daily and duely follow their worke, then moſt chriſtians

ſtians doe practiſe their Faith, would they not be ſtarke beggers? But to aske thee a more profitable queſtion, Leaue iudging of others, and anſwer mee in good ſerious ſooth between God and thy ſoule, Haſt, and doeſt thou thy ſelfe liue by thy Faith? Let mee a little put thee to it, proue and examine thy ſelfe, and take for inſtance this preſent weeke or day paſt wherin thou readeſt this little Manual. How haſt thou, and vſually doſt thou ſpend the day? what thought didſt thou awake withall? what was thy morning draught for thy ſoule next thy heart? what hath cheered and made thee merry in priuate and in company? whether thy ſports and meales more then thy heauenly ejaculations? Deale plainly not with me and this Booke (which yet ſhall witneſſe againſt thee, if thou refuſe

to

to practiſe it when thou haſt read it) but with thy ſelfe. Haſt thou, or haſt thou not challenged ſome time more or leſſe, halfe or quarter of houre at the leaſt, for this exerciſe of thy Faith? haſt thou not troubled thy ſelfe about the many things, that this one onely needfull hath beene forgotten (that which onely ſhould be called worke and buſineſſe?) haſt thou not melted the day, yea, it may bee the weeke, or moneth paſt, and made thy ſoule wholy to faſt and pine for want of theſe refreſhings? if ſo, as I iuſtly feare it in moſt of my Readers, how much more in ſuch as are vſually no readers? why then let thy heart ſmite thee for thy folly, ſmite thou thy ſelfe vpon the thigh, and ſay, How haue I liued, or rather not liued, but conſumed precious daies in time-eating Vanities? How

comes it about that the greateſt part of my life is the leaſt part wherein I haue liued?

Oh then recouer and recollect thy ſelfe before thou goe hence, and bee no more. Wilt thou dye before thou haſt liued, as Boyes ſlubber out bookes before they learne their Leſſon? Oh learne to liue this life, it is neuer too late, it is neuer I am ſure too ſoone, it is not ſhame to learne it what age or condition ſoeuer thou be of. Be thou Prince, Potentate, Nobleman or Gentleman, though few ſuch Readers I looke for: remembring well what *Bradford* tels the Earle of *Bedford* and *Auguſtine* tels *Romanian*, whiles he was in the mouthes of all men, moſt honourable, moſt munificent, moſt fortunate, in the full of his proſperity, in the ſource of pleaſures, in the toppe of greatneſſe, &c. Who durſt

durſt liſpe a word of a better life, of true happineſſe, or what boote was it for any man to make mention of any ſuch matter? Yet if any ſuch, God will perſwade to make triall of this life, thou which ſaieſt, What is a Gentleman, but his pleaſure, ſhalt then tell mee, as *Salomon* of his youth, ſuch Gentry is but vanity, true pleaſure there is none but in this life. What is a Chriſtian but his Faith, and what is his life but the vſe of his Faith? Beeſt thou a Scholler, a Prophet, or a Sonne of the Prophets, what is thy worke, what is thy ſcope, or what ſhould it bee in thy ſelfe and others, but this life of Faith? What is *Paul* or *Apollos*, but ſuch as by whom you haue beleeued? Whatsoeuer you teach, before, you haue taught this, you were as good Preach to the ſtooles and ſtones of your Churches?

1 *Cor.* 3.

ches? What are your Auditors but dead bones, and skulles, till they beleeue, & til Christ be formed in thē. Get first an hold whereon you may fasten your Engines to draw them to vertues and good workes. You which would doe that in soules which *Elisha* did in bodies, raise them from their graues: Interpretors one of a thousand get the tongue of the learned to declare their righteousnesse vnto them, the righteousnesse I say of Faith: sh w your selues skilfull workemen, such as haue beene brought vp not onely in moralls of the heathen, subtilties of School-men, sentences and conceits of Postilers rosaries destructories Anthologies, but in the wholesome word of Faith, which is the Arme and power of God to the saluation of euery beleeuer. Aboue all let it bee our wisdome to

liue our ſelues by that which wee teach other to liue by, we that haue, or might, or ſhould haue more Faith then common Chriſtians, is it not a ſhame if we liue not more happily, and carefully then priuate Chriſtians? not by our Liuings, wherein the Laity haue gotten the ſtart of vs for the moſt part, but by our Faith, wherein wee haue the aduantage of them, or elſe ſhame bee it to vs.

Is it not a ſhame to ſee an owner of a thouſand pound a yeare liue as meanely as a poore Farmer? a Maſter and profeſſor of an Art, as a meane practitioner? Yet this I muſt ſay euen to the meaneſt tradeſmen and pooreſt people, this life belongs not to ſuch onely that are booke learned, but is equally obuious and open (as the Kings high way) to all ſorts of Trauellers to

Heauen.

Heauen. Honourable liues, pompous liues, voluptuous liues, poore folkes haue ſmall hope to attaine vnto: but a true happy life they may and doe liue as well as the learnedſt Clearkes and greateſt Princes, if they get the gift to practiſe that, which ſuch for the moſt part doe but ſtudie and talke of. To conclude, what euer thou art or who euer, that deſireſt to mend thy condition, to better thine eſtate, to multiplie thy life, to change thy few and euill daies of thy pilgrimage, into good and many: behold, here is the Art of liuing well and liuing long. Life is not to be numbred by the houres, but meaſured by cheerfulneſſe, as monyes not by tale but value. A little peece of gold containes a great many peeces of ſiluer. Manhood conſiſts not in the bulke of the bones, but in the met-

tall and ſpirits. Is not one weeke of an healthy man, better then a yeare of a craſie; one ſun ſhine houre, then a gloomy day? I haue often muſed how a man might come neareſt to that life which *Adam* loſt, and recompence in this latter age of the World, (wherein the liues of men are ſo contracted) the longæuitie of thoſe that liued before the Floud. And this is the beſt helpe I finde: To liue well is to liue twiſe. A good man doubles and amplifies his daies: one may ſpeake as much in few words as another in many. *Perſius* wrote more in a few leaues, then *Marſus* in large Volumes. One day ledde by the rules of Faith, is better then an immortality of vanity. A man may liue to as good content to himſelfe and others in a ſhort ſpace, as others in a long life, ſome are old in yeares tediouſly drawne

drawne out, others in howers cheerefully ſpent, ſome haue beene long, and others haue liued long, and they onely are ſuch as haue liued this life, of whom I conclude, as doth the Story of the Kings, *Ieremiahs* Propheſie touching *Zedekiah* vpon his aduancement by the King of Babel, his portion was a continuall portion, a Kingly portion, euery day a certaine all the dayes of his life, ſuch I ſay it is, or might bee, if Chriſtians might be perſwaded not to content themſelues to profeſſe or thinke they haue Faith, but to liue by their Faith: onely before I part with thee, take from me one Caueat, one aduice, one requeſt, and ſo an end.

A needfull Caueat.

Firſt take heed thou miſtakeſt me not in all this, as if I had ſpoken of an abſolute perfection in this life, equall to viſion and fruition in the

life to come, confounded Heauen with earth, as if I thought my selfe, or any other to haue comprehended. If any man thinkes he beleeues any thing, he beleeues nothing yet as hee ought to beleeue, but all things in part, and imperfectly. We cannot by all our assiduousnesse in Reading, Prayer, and Meditation haue Gods Spirit at an absolute command, no more then Mariners the winde, or Husband-men the showers, so as the most obseruant beleeuer hath his *turbida intervalla*, his buffetings, lest hee bee too much exalted, his desertions wherein his beloued will hide himselfe behinde the grates, not to be found of him for a while, that hee seeke him more eagarly, and prise his presence more thankefully, more heedfully keepe him when he hath him, and be wholy dependant on his Grace,

Grace; yet ſo, as this remaines moſt ſure and certaine, that the conſtant and daily practiſer of his faith ſhall conſtantly, and congruouſly bee ſeconded with the guſts and gales of his Spirit, the onely true *Zephyrus* and *Fauonius*; ſhall haue Satan tyed vp from long and frequent moleſting him; ſhall not haue ſuch tedious abſences of the Spirit, ſuch vncertaine fits and moodes of his ioy and comfort, as the negligent and looſe beleeuer, but a more ſtedfaſt frame & tenor of ioy then any other kind of man in the world that takes not this courſe.

A profitable aduiſe.

Prouided that thou take this aduice, that for the better and ſtronger vſe of this Faith, thou ſeele vp thy ſenſes, and chaine vp thy reaſon. Walking by ſight, and walking by faith are oppoſit things: and therefore as men fortifie the viſuall

life to come, confounded Heauen with earth, as if I thought my ſelfe, or any other to haue comprehended. If any man thinkes he beleeues any thing, he beleeues nothing yet as hee ought to beleeue, but all things in part, and imperfectly. We cannot by all our aſsiduouſneſſe in Reading, Prayer, and Meditation haue Gods Spirit at an abſolute command, no more then Mariners the winde, or Husband-men the ſhowers, ſo as the moſt obſeruant beleeuer hath his *turbida intervalla*, his buffetings, leſt hee bee too much exalted, his deſertions wherein his beloued will hide himſelfe behinde the grates, not to be found of him for a while, that hee ſeeke him more eagarly, and priſe his preſence more thankefully, more heedfully keepe him when he hath him, and be wholy dependant on his Grace,

Grace; yet ſo, as this remaines moſt ſure and certaine, that the conſtant and daily practiſer of his faith ſhall conſtantly, and congruouſly bee ſeconded with the guſts and gales of his Spirit, the onely true *Zephyrus* and *Fauonius*; ſhall haue Satan tyed vp from long and frequent moleſting him; ſhall not haue ſuch tedious abſences of the Spirit, ſuch vncertaine fits and moodes of his ioy and comfort, as the negligent and looſe beleeuer, but a more ſtedfaſt frame & tenor of ioy then any other kind of man in the world that takes not this courſe.

A profitable aduiſe.

Prouided that thou take this aduice, that for the better and ſtronger vſe of this Faith, thou ſeele vp thy ſenſes, and chaine vp thy reaſon. Walking by ſight, and walking by faith are oppoſit things: and therefore as men fortifie the viſuall

beames of one eye by closing the other, so must thou winke and close vp the eye of thy soule to all worldly things, that thou maiest by the prospectiue of Faith fixe thy spirituall eye vpon heauenly delights: not that thou needest go out of this world, and sequester thy selfe like an Eremite into dennes and Caues, retired from all society, but euen in the middest of all glistering obiects see them as if thou sawest them not; that is, without being deeply affected with them. So looked *Paul* from off the things that are seene euen in the middest of *Rome*, and looked vpon things which were not seene: and *Moses* in *Pharaohs* Court, saw him that was inuisible.

A right beleeuer goes through the world, as a man whose minde is in a deepe study: or as one that hath speciall hast of some weighty busines,

buſineſſe, goes through a ſtreet; that gazeth on nothing, heares nothing, minds nothing that is in the way, but only that which his head is taken vp withall: Our conuerſation is in Heauen, our treaſure is in heauen. Oh! that all our thoughts were there, ſo as no earthly obiect might detain, or diſtract thē, no more then muſt needs bee in our callings, ſo that the maine bent and intention of all that is within vs might bee ſet vpon the daily nouriſhing of our Faith.

An earneſt requeſt.

For which purpoſe I make this parting and farewel ſuit vnto thee as thou meaneſt to receiue any good by this Booke. That thou wouldeſt euen from this very houre wherein thou endeſt the reading of it, determine and couenant betwixt God and thy ſoule, neuer whileſt thou liueſt on the face of the earth to

to omit one day (God inabling thee by his Spirit) wherin thou wilt not vindicate and redeeme, at the leaſt, one halfe or quarter of an houre, either twiſe or once in the day at the leaſt: Wherein all other affaires laid aſide, thou mayeſt withdraw thy ſelfe apart from all company, and occaſions, with a *non obſtante*, to practiſe the exerciſe formerly preſcribed. That is, by Prayer, Reading, and meditation, to put ſome ſtrength and life into thy Faith, till thou haſt cheered, and reuiued, and warmed thy ſoule therewithall. This if thou ſhalt inuiolably obſerue, the ſtrength, the feeling, the comfort, and the fruits of thy Faith will by little and little inſenſibly, and in a little while, moſt ſenſibly thriue and growe till thou commeſt to the ripeneſſe of age in Chriſt.

What hurt can it bee to thee if thou

thou ſhouldeſt binde thy ſelfe by vow hereunto, or if thou feareſt thy ſtrength, yet by full purpoſe thus to doe all and euery day of thy life: that ſo in theſe Lees and Dregs of time, whileſt fleſhly Proteſtants are raiſing contentions about matters Faith, or making Sects and ſchiſmes in the Church about needleſſe trifles; thou maieſt edifie thy ſelfe in thy moſt holy Faith: and whileſt thou liueſt in the darke wombe of this world, liue by the Nauell of Faith, till thou commeſt to haue thy mouth ſatiate with fulneſſe of all good things at the right hand of God. When, as *Elizabeth Folk* ſaid, *Faith ſhall ceaſe to bee Faith, and be turned into fruition, and wee receiue the end of our Faith, the ſaluation of our ſoules.*

Theſe

These things I haue written that your ioy may by full.

The Iuſt ſhall liue by his Faith.

According to thy Faith ſo be it to thee.

Lord increaſe our Faith.

FINIS.